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1956
JULY

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San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



DR. H. SPENCER LEWIS

The late Imperator of AMORC is shown seated at his desk in Rosicrucian Park. It is here where he directed the affairs of the International Rosicrucian Order and dictated his many literary works. August 2 is the anniversary of his transition which occurred in 1939. (See page 253.)



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The ROSICRUCIANS (AMORC)

Scribe S. P. C., The Rosicrucians, AMORC,
Rosicrucian Park, San Jose, California.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE THOUGHT OF THE MONTH SOUL AND THE SUBCONSCIOUS

By THE EMPEROR



WITH the expansion of science, religion and philosophy are being compelled to reconcile their terms with those of science if they are to have intellectual acceptance. This is particularly true in the field of psychology which provides an organic and mental foundation for much which was previously thought to be an immaterial, or spiritual, phenomenon. Can a concept of soul be had which will provide it with a divine link, and yet be consistent with those explanations psychology has for its attributes?

What do most men mean by *soul*? To the majority of persons, it is an inherited term. It has not been intimately arrived at. It is a preconception of what has been told them as children by their parents, by the clergy, and later acquired as the result of such religious literature as they may have read or had explained to them. Those who, in college or subsequently, have read the classics have come upon the traditional concepts of the philosophers with regard to soul. A still greater minority contemplate these conflicting views and are prompted to form a more satisfying theory of their own.

The common concept of soul, if we are to generalize, is related to the idea of the *dualism* of man. This consists of the notion that primarily all being is of two basic kinds or qualities: one is *immaterial*; the other is *material*. The immaterial is conceived to be the primary cause of all if one is an idealist, this cause being conceived as teleo-

logical or as a mind. This mind may be anthropomorphic, an exalted, purposeful being with many other qualities closely resembling the mental and emotional attributes of man himself. This cause is likewise thought to be infinite, bounded by nothing except its own nature, incorruptible and eternal. On the other hand, this mind, this primary cause, may be conceived as formless, having no human parallels except that it is determinative—it plans, directs, and controls all manifestations which arise out of its nature.

By contrast to this immaterial element, there is the *material*. This is the physical universe. It is all phenomena of an empirical nature or that which is perceivable. Actually then, it is generally assumed that what the primary cause, God or the Infinite Mind, has conceived—brought forth—is *material*. It is thought to be separate and apart from his own being—a view subscribed to by both theists and deists. The God is the Creator of all, but what He creates, it is conceived, does not embody his own infinite and immaterial qualities within it. There is, says the advocate of soul, one exception, and that is *soul*. It is contended by this advocate that soul is a divine property, spirit or substance, which conveys in its pristine state the qualities of the divine.

There are religions and such philosophical systems as Neoplatonism and Gnosticism which expound that soul can be corrupted even though it is of divine origin. Its divine qualities can be demeaned and fall away; and, therefore, it must be redeemed. In Neoplatonism and Gnosticism, whose elements

certain Christian sects inherit, it is stated that the soul as an extension of the divine descends through a hierarchy of lessening perfection. As it passes downward through various manifestations, it becomes contaminated as a result of its associations. In mortal man, it finally must be purified, "saved," so that it may be exalted again to its original status.

The body and the physical world are held by some sects as being not only material but as evil. This signifies that they are thought to have those qualities which are opposed to and in conflict with the nature of soul. The body in many religions since antiquity, though conceded to be a product of divine creation, is likewise thought to be but a vehicle for the soul. Mortal existence is a transitory period, it is contended, in which man is given the opportunity to purify soul and prepare for its eternal existence in another life.

The specific nature of the soul—that is, its qualities—have had varied explanations. Since it is conceived as immaterial, as a spirit or a motivating force, implanted in the individual at birth, it has been compared to other realities which have seemed to have a similar nature. Thus, among many of the ancients, soul was identified with breath. There are words in the Egyptian, Babylonian, Sanskrit, Hebrew, and Greek languages which mean soul, air, or breath. Since air is not visible, and since it is a force which is associated with breath and life and departs at death, the parallel would seem to be logical to primitive minds. Breath and air were not in most such instances considered the medium for soul, but rather its actual substance.

As soul is thought to be the divine quality resident in man, it is likewise considered the vehicle for such attributes. Conscience, or the moral sense, is commonly thought to be a unique gnosis, a divine knowledge conveyed by the soul to the awareness of man. In ancient Greek philosophy the reason was identified with soul, and so have been the functions of mind. The personality and the self are still believed by many persons to be elements which are contained directly in the nature of soul. As soul is related in this manner

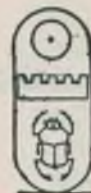
to the divine, it also incorporates the quality of *immortality*. In some doctrines the soul and self-consciousness, or personality, are made synonymous in the afterlife. There are those sects who contend that although the soul, including its personality, is immortal, it still is obliged to expiate for its sins. In such instances, the soul is subject to various torments such as the mind of man can conceive.

Academic psychology today stands in opposition to many of these dogmatic beliefs or philosophical doctrines. It is by no means intentionally hostile or iconoclastic. Its observations of the behavior of man coordinated with the greater knowledge of the functions of man's organism, derived from related sciences, cause it to take a position which is contrary to many ideas held traditionally. It must be conceded that all of the postulations of psychology are not conclusive. There are a number that are yet hypothetical. Such hypotheses will in time be either confirmed or refuted by future investigations made with sincere impartiality.

The psychologist is not necessarily irreligious. He is bound by the code and practice of science which is the search for empirical knowledge, observable phenomena, and the laws that may be deduced from them. Most such researchers would be the last to deny either a God or soul. However, they will not attribute to them those phenomena which they have proved are engendered by other factors. Nor will they accept traditional explanations that are shown to be false no matter what the halo of reverence which surrounds them.

Probing the Awareness

The exact nature of consciousness is still in the category of theory to academic psychologists, as reference to any standard textbook will disclose. The secrets of its functions, however, have been deeply probed and are being continually revealed. In earlier years there was the assumption that consciousness was a series of detached phenomena. What lies beyond the conscious mind or objectivity gradually acquired a relation to it and acquired the same name with various prefixes. For example, we have the subconscious, the preconscious,



the unconscious, and the subjective. Though Indian philosophy and metaphysical orders, as the Rosicrucian Order, have long written about the hierarchical order of consciousness, or the "levels" and "planes" of consciousness, actually the first scientist to confer upon consciousness such continuity was the eminent William James. He made the classical statement that there is "a stream of consciousness." He likened consciousness to a flow in which certain phenomena would occur.

Let us presume that this stream is a state of sensitivity or responsivity. The living organism is imbued with a vitality, a force, which must maintain its equilibrium, that is, the nature of which it is. This balance strives to maintain itself. Impressions made upon this vital stream produce impulses and sensations which, as a response, may be generalized as *simple consciousness*. Consciousness is said to be an *awareness*. Certainly, that which responds to agents acting upon it, and seeks thereafter to adjust to them by accepting or repelling them, is displaying an awareness. That which is aware that it is *aware*, or realizes its own consciousness, is but a more complex manifestation of the same phenomena.

In a complex organism such as man, this stream of consciousness is related to various neural and cerebral areas. Impressions are registered and sensations aroused in these areas whose qualities are not all alike. To use a musical term, there are *harmonics* of these effects which may be experienced at other "levels" of consciousness. The objective consciousness, being organically related to the peripheral or receptor senses, is activated by grosser impulses, as those of sound and light. The vitality of the living organism, the life force itself, has undergone slight internal changes, the result of its long experience in other living forms. These variations as sensations constitute our instincts and subliminal urges. The thoughts and actions of the conscious mind are often inverted. They are turned back and also become sensations in the deeper stream of consciousness which we may call the *subconscious*. There they become registered in neural cells and synapses to be realized later

when stimulated. They re-enter the conscious mind as various inclinations or aspects of self.

The Greater Affinity

The *self* is a collection of the impressions of our own being, as we are, and also as we are in relation to the world around us. The qualities of self which we cannot relate to the physical world and to our physical being are those which are more intangible, subtle, or mysterious. Those impulses of self which we call *moral*, and which we conceive in terms of righteous conduct and associate with our concept of the divine, we designate as *soul*.

Does this make our soul merely an organic function? Is it but a notion arising out of the more subtle sensations of consciousness as the latter responds to impulses acting upon our being? We would say that not moral conduct but the *moral impulse* goes beyond the stream of consciousness. The desire for righteousness, to do right, to be right, is more than organic, but it manifests itself in the subconscious.

Righteousness in expression is a matter of interpretation, influenced by custom, association, and culture. No individual, no matter how perverse he may appear to his society, is actually devoid of the impulse to do right. His construction often errs, however. The life force of each cell, as also the molecular energy of our bodily structure, is related to a Cosmic fabric of energies. Physics, astronomy, chemistry and, in fact, all the sciences are proving the physical unity of the Cosmos. Therefore, the impulse of righteousness which causes one to have a self-consciousness of a higher order stems from this affinity of man with those forces that transcend his own being.

There is a *greater consciousness*, a harmony of equilibrium, that is, an infinite or Cosmic sensitivity. Our own stream of consciousness, as it is related to the force of life, is part of the matrix of this greater consciousness. There is the impulsation within each of us to be in harmony with, to respond to the nature of, this greater consciousness. This is interpreted objectively by each of us and results in those acts and such behavior as we think will provide those

experiences to satisfy this indwelling impulsation. It is an immanent desire for what we shall call *Cosmic harmony*. This desire has the seat of its sensations in the subconscious stream. We can and often do, by the exercise of will, oppose this impulse. This opposition, then, causes guilt complexes and conflicts which disturb us objectively. The guilt may actually not be a violation of any natural law. It may be but a violation of convention, of a relatively local moral code, but, since we think and feel it as an opposition to the Cosmic impulse of righteousness, its effect

upon our mind is the same.

Is it really irreligious, then, to assume that the subconscious, acting in harmony with the greater consciousness of the Cosmic, is in its higher or deeper functioning what we choose to call *soul*? Does it matter much whether we think of self as that realization we have of the immanent impulses of the stream of consciousness? We can reorient our conceptions, have them coincide with psychological facts, and still retain the belief of man's unity with a divine cause and greater consciousness.



Controversial Living

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)



FOR some strange reason, or perhaps lack of reason, many good and intelligent people endeavor to avoid controversy. These folks do not seem to realize that controversy is the very life and blood of democracy; in fact, it is an inevitable living experience for each of us; none is spared from its forceful influence upon his personality and character.

To promote democratic education, controversial subjects must be presented to students—to people generally, for the very obvious reason that controversy sharpens our thinking, stimulates us to read more widely; and, most important, controversy produces virtually all of our best and most original thinking.

How can any one live in a truly dynamic society without argumentation, debate, and controversy?

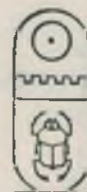
Controversy is created when conflicting viewpoints clash. The real worth—the actual wholesomeness of controversy is established by one simple test: *How free are the participants to say what they really feel and believe?*

Democracy, therefore, must have controversy to survive, and anything that stifles controversy or the exchange of ideas and opinions is detrimental to the welfare of any progressive and expanding society—a society which respects the fundamental worth of the individual.

As realists, students of mysticism should never discourage controversy, primarily because thus is encouraged a free and open flow of ideas, no matter how much one may disagree with such views and notions.

One may violently oppose ideas, and yet, as an independent thinker, he has full responsibility for the protection of the rights of other people to express themselves and to present freely controversial matters.

Controversy keeps us on our toes, and because of the importance of having all ideas and philosophies freely made available to everyone, even if we dissent from certain views, we must constantly insist on "the free exchange of ideas in the public market place." Errors and mistakes will always give way to truth and enlightenment.



Pulse of the Timeless

By ALICE STICKLES, F. R. C.



TIME brings the tragedy of beginnings and ends, and yet Time is the servant of Timelessness in which nothing is lost but only given new meaning and new value.

Not long ago a group of us spent a vacation at a secluded beach on the coast of the Pacific Ocean. The day started, especially for the children, when the sun had warmed the sand and we all went to the water's edge for play and to enjoy an intimate relationship with the strong rhythmic forces of the ocean. Perhaps one in the group picked up a stick and marked the highest level of the last tide, or commented on the fact that the tide was low, but at no time was an ideal level mentioned, or a wish expressed for an everlasting low tide, or one that would forever remain high. The tides rose and fell, the ocean breathed in and out, and this unfailing rhythm, this perpetuality, was the only state we thought of or visualized.

A small boy built a raft on the sand and waited with some impatience for the next high tide before he could get the raft into the water. The next day he was just as eager for the tide to ebb so that he could go clamming with his father. Here we have *ideal states* of very transient and personal value. The children laughed and danced around the remains of a city they had built of wet sand the day before. The waves had washed away the city hall and half the apartment houses and a rivulet of salt water still flowed through the miniature plaza. No one lamented the loss of the city, nor suggested that an engineering project could have saved it. All that we expected or dreamed was that the great Pacific roll on through eternity, with its fathomless mystery unsolved, and its tides rising and falling endlessly. The long cycle, the changeless rhythm that began when

the ocean was formed is the *ideal state* of the ocean.

In our house are a number of clocks. In the bedroom the small alarm clocks jangle us out of our sleep in the morning and plunge us into the day of deadlines and tight schedules. The clock in the kitchen, with its excited ticking, keeps up the rapid tempo started by the bedroom clocks. Last of all is Grandfather's clock standing in the hall and greeting everyone with dignity and stateliness. It announces the passing of the hours in calm deliberation by striking a melodious gong. The traffic in the street outside is synchronized to the jet-propelled impatience of the day, but the slow swing of the pendulum of this old clock marks the tempo of a hundred years ago when it was brought over the mountains in a covered wagon; and it states in resolute terms that it will be watching over the affairs of the household for a long time to come.

You may think that Grandfather's clock is a slave of time and is measuring off the moments in a fatalistic steadiness, but that is not true. It is not interested in the *ends* of things nor in their *beginnings*. The clock is simply letting the laws of the universe act through itself, operating its gears and cogs and keeping its pendulum swinging in orderliness and obedience. There is no *ideal state* in time, no particular moment that it would maintain if it could. To the clock, morning is as good as night, and midnight has no less attraction than the noon. Yesterday does not mean something lost, nor is the coming of tomorrow anticipated with any enthusiasm or impatience. The swing of the pendulum to the right has no more significance than the swing to the left. This pair of opposites has no particular value except as related to the whole existence of the clock from the time that it left the hands of the clock-maker, with its wheels set into motion

and its life purpose established, to the moment when it will cease to function as a timekeeper.

This contemplation leads us to consider the *ideal state* not of an ocean or a clock but of a living, growing thing. A tree is a good example. Outside my window is a fruit tree that will lose its usefulness in about thirty years. A hundred miles away is a grove of giant sequoias, or redwoods, that were seedlings when the pyramids were being built. These trees—the little fruit tree and the giant redwoods—are serving their purpose, not by aspiring to some goal or *ideal state*, but simply by existing as trees. Their yearly cycles are divided into two phases—the time of growth and expansion and the time when the life force recedes and the tree becomes dormant. Can we say, with any conviction, that there is some particular time when the tree functions more idealistically than at other times? If an artist were to use one of these trees as the subject of a painting, would he choose the time when the first buds of spring were veiling the branches in misty green? or when the leaves had taken on the gorgeous colors of autumn? or when the bare branches were etched dramatically against a stormy sky?

You will notice that these illustrations are based on pairs of opposites—the rising and the falling of the tides, the right and the left swing of the pendulum of the clock, and the active and dormant periods in the life of a tree. This analogy of the opposite phases and their respective values can be carried into the lives of human beings.

Coming to work in a large office not long ago, a woman found an assortment of birthday cards on her desk. They

had been placed there by her well-meaning co-workers. Because this woman was approaching the age of retirement, the greater number of these cards bore the clever jokes and sly references to her age that were intended to console her, give her courage and boost her morale, because of her oncoming years of decline. Her friends were attempting to take the stigma from the time of her life when, in the minds of many, age is synonymous with fogynism and senility. Because age cannot be avoided, is the general thought, it must be ignored, neglected, denied, and apologized for.

The East and the West

The philosophy that only half of life is worth living—that period when the tides of life are rising—has an extremely large following in this Western Hemisphere.

On the Eastern Hemisphere of the earth we find an opposite view of the whole matter of age. In Asia the traditions are rooted in antiquity; the cultures of the countries are as ancient as their histories; no observable changes in economy or politics have occurred until quite recently. The Oriental has worried very little about either life or death, beginnings or endings, because his philosophy has been tied to the doctrine of endless life through one incarnation after another. There is always tomorrow and always another life. If one starves in one life, he may be born to riches in the next. If he should oppress anyone in this life, that person may be his oppressor in some future incarnation. To the Oriental, years do add to the wisdom and judgment of a man, and for this reason the old man or old woman in the family is the one who commands the respect and veneration of the younger generation.

Living as I do on the Pacific Coast, I have had many opportunities to observe the difference between American and Oriental children and young people. The Orientals are the most polite and emotionally controlled persons I know. On just one occasion have I seen an Oriental child "put on an act" of misbehavior in public and that child was only half Oriental. His mother was Japanese and his father was an American soldier.



Many years ago I witnessed a scene illustrative of the difference between Oriental and Occidental behavior. A troop of American Boy Scouts and a troop of Chinese Boy Scouts from Chinatown, San Francisco, had been marching in a patriotic parade. I was one of a group of women at a hamburger concession; we had agreed to serve food to these Scouts after the parade. Although these little fellows were tired and hungry, the Chinese Scouts came up to the booth in a quiet, orderly manner and waited patiently to be served. The American Scouts were noisy, impatient, wisecracking, and clamorous for attention. I am not suggesting that Chinese children should loudly proclaim their needs, nor that American children should assume stoical and inscrutable faces. I am citing this example as an illustration only.

Some months ago, the *Hoku Bei Mainichi*, a Japanese paper published in San Francisco, carried the lamentation that juvenile delinquency was increasing among the *nisei* and *sansei*, the first and second generations of Japanese born on American soil. The fact is that a very low percentage of delinquency cases is found among the Orientals on the Pacific Coast of the United States.

The people of India worship at the shrine of *Age*. In that land the enthusiasms and aggressions of adolescence are subjugated to the experience and perspective of older people. This is according to Krishnalal Shridharani, in his book, *My India, My America* (Duell, Sloan & Pearce, Inc.). Grandpa or Grandma is the oracle of the family. The younger generation and the guests will give ear to the voice of the family patriarch, and junior remains on the outer fringe of the group until such time as he has acquired something worth while to offer.

In his book, in the chapter entitled, "The Cult of Youth," the author says: "And while we are on the subject of age, let me confirm the popular idea that in the Old World as well as in my Older World people are indeed born old. One finds the lines of wisdom even on the forehead of an Indian adolescent. In fact the etchings of time are so valued that Indian boys of high-school age

gaze in the mirror and knot their eyebrows to develop lines of wisdom on their foreheads. What was good for our great teachers, we figured, was good for us." It is the teacher, the great and wise man of India, who gets the audience, the followers and the imitators.

Youthful Insecurity

We will now turn our attention to the New World, and most specifically to the United States itself. We are a new nation. It is sometimes said that our traditions and culture are not sufficiently rooted to afford us poise and balance or give us the perspective of the older nations. Only a few decades ago we began to grow up and take our place in the family of nations, and perhaps in some respects we are still bursting our adolescent seams and boasting of our accomplishments. We surround ourselves with speed and noise and every phase of our lives must be in the superlative—the fastest, the biggest, the highest, the lowest, the greatest, and the smallest.

The Scottish dramatist, Sir James M. Barrie, wrote a whimsical play for children entitled *Peter Pan* in which the principal character was a boy who remained irresponsibly young, in refusing to grow up. Are we becoming a nation of Peter Pans?

Within this speed and noise called *progress*, are we becoming lost in a forest of national insecurity? Are we frightened because the things we have bought, the investments we have made, the insurance we carry, and the weapons and defenses we have constructed are not giving us a feeling of security? We don't want our children to grow up to more speed, more noise, more hectic pursuit of the security will-o'-the-wisp. Yet, we are reluctant to open the door to the initiations into the mysteries of maturity and wisdom—the chambers of real mastership.

Struggle is the oldest occupation of mankind. From the basic emotion, *I want*, grew the basic impulse, *I move to get what I want and fight, if necessary, to get it*. To overcome enemies and obstacles was necessary to survival. *Protagonist versus antagonist* is the formula for all conquests, all wars, all drama, and, I am reluctant to say,

practically all games. Good overcomes evil; strength defeats weakness; and the fastest dog gets the rabbit. From the story of David and Goliath to the televised championship fight, the plot is the same.

When the struggles to survive were no longer necessary and men learned to live together in peace, they invented games in which to imitate and pantomime their early battles. This caused the origin of competitive sports and games which exhibit the same muscle-against-muscle and skill-against-skill tactics as employed by primitive man. This is the answer to the demand for thrills, chills, and suspense, through artificially stimulated emotions, to remind ourselves of the days when danger stalked us at every hour.

From the broken skulls of Roman gladiators to the torn ligaments of a football quarterback, there may be a little improvement, but there is a growing trend toward less blood and muscle in our games and a little more brains and heart. We laugh at the Englishman's sedate and easy-going attitude toward his athletic games and his habit of interrupting the games for tea. He in turn laughs at us for our frenzied excitement and frantic concentration on winning the game.

Out of Europe has come a type of amusement which is intended to be enjoyed by all. These are the games, including folk dances, which are gaining popularity in the New World. In these dances there is no suspense, there are no defeats and no heroics. All may participate—old and young, plain or pretty. All may enjoy the fun and go home happy. No one sits on the sidelines howling himself hoarse, and no one goes to the hospital after the game or sport is over.

We have given consideration to widely divergent schools of thought. One is the crystallized adherence to tradition and the devotion to the recessionary and ripening half of the life-cycle; the other is the devotion to the springtime side of life, the period of growth and development—of youth. Which is the better? The crescendo or the diminuendo, the rise or the fall, the active or the passive?

We who live in the Americas seem

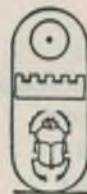
destined to go on worshipping at the shrine of Youth and accenting all of Youth's advantages. Those living in Asia were born to give reverence and adulation to the ideology of Age. Neither one is a false conception of values. Each has its place. Each one fulfills a function in the life-cycle of mankind. But shouldn't we enlarge our viewpoint to recognize the whole life-cycle with both its phases? Shouldn't we see one cycle merging and blending into the other without a sense of loss or of decadence?

Trial by Freedom

We are at the beginning of a new era, and all, both old and young, must take part in its initiation. The United States and other Democracies were the first to feel its presence and to respond to its implications.

Throughout history, man has ever been subject to some authority or ruler of a higher order than himself. The first ruler was the father of a family who told his children what to do and what to avoid. To obey was to live, and to disobey might mean death. Then as humans gathered for mutual protection into groups, the highest authority was in the medicine man, the tribal chief, or the witch doctor. Finally it was a king who ruled over the groups who had become nations or countries.

The first code of morals developed out of necessity. Man discovered that one way to keep himself alive was to let his neighbor go unharmed and to keep a safe distance from the neighbor's wife and the food supply. *Thou shalt not* was more easily understood than *do unto others*. Moses, the tribal father of the Israelites, brought the *Shall Not* code to its highest potentiality when he had the Ten Commandments chiseled on stone and presented the tablet to the people as having come from no less authority than God Himself. Sin was sin and virtue was virtue because God made the distinction. The code of sin as opposed to virtue reached its most restrictive stage in Puritanism when the emissaries of Deity declared that pleasure or gaiety of any kind was a sin. Blue laws, which should have been called *don't laws*, resulted. Because Americans were made of Youthful stuff and filled with the energies and en-



thusiasms of youth, they reacted by open rebellion.

Man, too, had been discovering throughout the ages that he had a voice within himself, the voice of conscience and experience, to tell him the difference between right and wrong. As this voice became more recognizable, he discovered that the law and authority was something within himself. His moral code was of his own making and his morals were his own business. He was free of all the lesser authorities!

He was free to govern himself or remain a slave to his appetites. He was free to vote or to fall in the gutter. He was free to build hospitals and schools, and also was free to wage wars and destroy himself. Man is free to turn his eyes to the past and free to set his course for the future. His freedom has proved to be a mighty responsibility, and he still is inclined to blame God for what he has brought upon himself.

For a long time, man has been experimenting with his freedom just as a boy will experiment with his freedom when he escapes the eye of parental authority. When man learns to master himself, that will end all the other wars. The greatest struggle of all time is that of self-mastery; this represents the exercise of man's rights and his freedom to make mistakes and to profit by his errors and learn his own lessons. No nation and no individual is grown-up and matured until it or he has learned to govern and exercise the internal powers. "He that ruleth his own soul is greater than he who taketh a city."

The brother of the *prodigal son* remained at home to be secure in the estate of his father and to depend on his father for guidance and instructions. The *prodigal son* exercised his prerogative by taking leave of authority and guidance to learn his lessons in his own way and in being responsible to no one but himself. All his father's teachings, good and constructive as they were, could not take the place of personal experience. It was only by reaping the bitter results of his errors that he matured into true manhood and became Master of himself. For the rest of his life he had the discrimination to choose the good in life because he had found out about the bad.

In his book, *Music, Its Secret Influence throughout the Ages*, Cyril Scott touches upon this subject in the chapter on Jazz. He says, "... Whereas the old-fashioned melodious dance-music inspired the gentler sentiments, Jazz, with its array of harsh, ear-splitting percussion-instruments inflamed, intoxicated and brutalized, thus for the time being causing a set-back in Man's nature towards the instincts of his racial childhood. For Jazz-music at its height very closely resembled the music of primitive savages. A further result of it was seen in that love of sensationalism which has so greatly increased. As Jazz itself was markedly sensational, the public has come to demand 'thrills' in the form of 'crook dramas' and plays, the only dramatic interest of which is connected with crime, mystery and brutality. ... Similarly, if we can only perceive the isolated parts of a great spiritual scheme, those parts in themselves may appear evil, but in conjunction with the whole they are really good. It was necessary for the spiritual evolution of the race that both man and woman should acquire a judicious measure of control, entirely for its own sake, and *not* in view of any other consideration."

America is the proving ground of the new era. From here the philosophy of Youth, with all its enthusiasm and fearlessness, is spreading throughout the world. Youth is learning its lessons by stumbling and falling and getting up again. The process of growing up might be made less painless and might be hastened by our studying also the wisdom and calm attitudes of older nations and older people. Life does not end at sixty-five, nor when we approach the twilight time of life. It rolls on forever, like the breakers on the beach or the steadfast ticking of Grandfather's clock. Time brings the tragedy of beginnings and ends, but Time is the servant of Timelessness in which nothing is lost but only given new meaning and new value. Let us belong to the springtime that is Youth, and worship at her shrine; make use of all her glowing opportunities and bright new visions. However, let us not forget the Autumn of age with its period of ripening and harvest and all its rich rewards.

In Memoriam

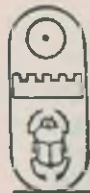
A MAN is immortalized by the extension of his self beyond his mortal existence. This immortality is not alone a survival of the personality in some other world or hereafter. The products of the mind, the character and personality of the individual living on beyond the termination of his physical being, are likewise immortal. Most certainly *self* is not merely the awareness of our own reality. Included also are those creations of self which embody its powers. Is not a beautiful vase an attribute of the potter and is not a Master's musical composition the material counterpart of the aesthetic qualities of the musician?

Dr. H. Spencer Lewis, the late Emperor of AMORC, has been immortalized in the fruits of his talents. His personality lives in his writings, in the numerous monographs and books which he wrote, and in the devices he invented and in the structure of the Order to which he gave his life. How is anyone to be known except by the outer expression of his thoughts and feelings?

In this sense the late Emperor is immortalized in the ever-present activities of the Rosicrucian Order. Thousands of Rosicrucian members who have never known him physically, nevertheless have an intimate acquaintance with his personality. They know his thought, his view of life, and his aspirations. They also know what he achieved and what his powers were. They know these things, not through the intermediary of a biographer, but through the handiworks of his own mind and talents.

Dr. H. Spencer Lewis, founder of the second cycle of the Rosicrucian Order, experienced the higher initiation, *crossing the threshold* of this mortal life on Wednesday, August 2, 1939. In accordance with a now well-established tradition, a brief memorial ceremony is held each year in the Egyptian Shrine in Rosicrucian Park on the exact date and time of his transition. All the administrative and other buildings of AMORC are closed upon that day. Officers, and those local members who can, pay respect to his memory by attending.

It is asked that all Rosicrucians throughout the world unite in a minute of silent tribute to Dr. Lewis' memory, if it is possible for them to do so, at the exact time when the transition occurred. Therefore, remember this date, mark it on your calendar: Thursday, August 2, 4:15 p.m., Daylight Saving Time (3:15 p.m., Pacific Standard Time).





Tuning Health with the Cosmic

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*—July 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE ancients knew about the effects of music upon the human system. Some centuries ago it was believed that the ancients considered the entire effect of music to be mental, or emotional, but many recent scientific discoveries have revealed that they really understood the psychic or spiritual effects of music as well as the emotional. For this reason music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music the investigations led into the study of physiological effects and here a new world of possibilities was found. It became evident, then, to the investigators that the mystics of old had utilized sound, especially its relationship to rhythm, as a means for not only affecting the human emotions but also the health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combination of sound and rhythm. By sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the average ear cannot hear, but which

the developed ear can hear. Sounds may be produced by nature, or by man accidentally or deliberately. Every sound has a definite place in the keyboard of sound, and we may say theoretically that the keyboard of all the sounds in the universe would be like a piano keyboard that could reach through hundreds of octaves. Many of these octaves would produce sounds that the ear would not hear because their pitch would be too high or too low.

The normally heard sounds, however, can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through a tree, the patter of rain on the roof, the sliding of coal down a metal chute, the beating of horses' hoofs upon the ground, the chirping of birds, the falling of water over the rocks into a pool, the words of the human voice, the tomtom of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard. Musicians knew this many years ago and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the

representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

Human emotions have a very definite relationship with the health of the human body. The psychic or psychological side of man is so closely related to the normal functions of the organs of the body and to the normal activity of the spinal and the sympathetic nervous systems that anything disturbing the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of health and to produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but also a physical and chemical effect in the human body.

Throughout our bodies there are distributed the main nerve centers, known as ganglia, and a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers that controls the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Musicians who have studied the subject, and especially those scientists who have gone very deeply into the analysis of the principles involved, have found that these twelve psychological centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship such as exists between the various notes of the musical scale.

Musical and Psychic Centers

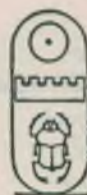
The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C in one person and the note of E

in another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F in one person and with F sharp in another. As persons grow older or healthier or more developed in their intellectual and psychic sense, the pitch of these notes to which the psychic centers are attuned may be raised; and with persons who are deteriorating in physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played upon a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to that note by vibrating either in attunement or in harmonic attunement with it. For instance, if a person's solar plexus is in attunement with the musical note of E natural, of the first octave above middle C, then whenever that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus. This stimulation will cause the center and its connecting nerves to function more freely, more nearly perfect, and with a tonic effect upon all those parts of the body connected with that center.

On the other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound. It will cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning. A sense of illness, depression, slight pain, or nervous strain will be felt. This condition may leave an impression upon certain parts of the body lasting for several hours or days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Tapping with one's finger on a drum in a regular beat, like the ticking of a clock, does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then follow it by two, you have the elements of rhythm; the striking



of the drum begins to imitate the fundamental use of the tom-tom in Oriental music. Additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus by varying the pitch of sound, or the time of it, you have sound plus melody, plus rhythm, and all music is composed of these three elements.

By varying the pitch of the sounds you cause the sounds to affect different nerve centers. Producing only one sound continuously would affect only one of the nerve centers. By changing the pitch from one sound to another, you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effect, because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

Nerve Energy

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes, which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a minute, usually, producing what is technically called a sixty-cycle current. The present-day electric clocks keep good time because the sixty pulsations per minute move the hands sixty seconds per minute. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per second, it would upset the rhythm of the original pulsations and cause the electric clock to go wrong; it would disturb the effect of the light and of any other machinery or device connected with the wiring.

Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause various organs to act and respond and do their work. Any disturbance of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or

the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates and invigorates it, causing it to function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony or an impulse of inharmonious vibrations will cause aches or pains or cause the breaking down of some blood cells or cells of tissue or cells of other matter, and when such cells break down the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious or a very beneficial effect upon our nervous system and therefore upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. Everything that exists has a harmonic relationship to some musical note, and when an inharmonious note is produced the disturbing vibrations of the inharmonious rhythm or pulsation will cause all of the vibrations in some article to be upset. It will then shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or give forth another note as a sort of protest against the inrush of inharmonious vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body, or it can produce other notes that are very harmonious.

Beneficial Melodies

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening ef-

fects. Sousa, the late eminent king of march music, learned the secret of writing military music in such manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect. It would cause the listeners to be invigorated and stimulated and even overenergized, and thus they were encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers dealing with the emotions and produce emotional effects that are joyful or sad, leading to retrospection, visualization, and other mental conditions.

If these musical laws and principles are utilized in a therapeutic way, they can be made to stimulate a broken-down nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe overactive glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel stronger, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person himself sings notes that are beneficial, the effect is greater than when they are played or sung by someone else.

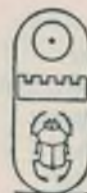
Unconsciously, a great many persons become attracted to certain songs and they find themselves humming or singing them many times a day. Usually, they think it is because they like the tune, or like the melody, or perhaps like the words. The fact is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and for this reason they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song

will supplant one of the old ones but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

There is no question about the beneficial effect of good music in the home. Naturally, compositions which have been carefully written and inspired in the minds of great masters, and then carefully developed, are the ones which are the most beneficial, while much of our popular music and especially the so-called jazz music has little or no effect upon us except in a detrimental way. If we cannot play properly the right music for our moods, the best thing is to purchase records which contain music that is helpful. Listen to selections on the radio also, and tune out the undesirable music.

A person who has a collection of eight or ten beneficial phonograph records in the home and who plays these once or twice a week or hears similar pieces over the radio is sure to have better health than the person who never allows the effect of music to harmonize his being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life. By finding the theme song, or any song that contains the proper group of notes for our own individuality, and having it played occasionally, we attune ourselves with the harmonies of the Cosmic and keep our physical well-being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover for yourself by playing those pieces which have always appealed to you the most, and analyzing what effects they are really having. Often during such self-analysis and meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened. Also, there will be an emotional or spiritual sense of uplift and contentment with life. Such pieces should be prized as ones containing the keynotes for your life, while those pieces which seem to have an opposite effect should be discarded.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

MODERATION OF EXPRESSION

By CECIL A. POOLE, *Supreme Secretary*



MODERATION is considered a very worthy trait. In fact, if modesty itself is not a virtue, it is a characteristic most desirable to attain. Modesty includes all those traits that tend to add dignity and true human stature to the individual who lives in a way that is consistent with the practice of this virtue. It is primarily, insofar as we can understand at least, a purely human characteristic. Even the most domesticated and highly evolved animal is more or less spontaneous in its behavior. It has no restrictions or inhibitions; it simply expresses itself as it feels through the instinctive patterns with which it is born, as well as by the

characteristics which it has acquired or learned. But the human being, being capable of so many modifications of character and personality, develops various types of traits which are altogether a composite of conduct and behavior. With the ability of the human being to assume so many types of behavior and forms of expression, it is most desirable for man to govern himself intelligently in order to acquire and practice a moderate estimate of himself.

The individual who feels that he should express himself as he sees fit with no restrictions can become a great bore or inconvenience to other individuals. Of course, modesty is a relative thing. The aggressive individual is seldom thought to be modest, yet if we did not have aggression on the part of some

people, there would be many things left undone. There are those who, by the very process of accomplishment and by even carrying out practices and purposes which are for the benefit of others as well, are accused of immodesty because they push other people, as it were, or tend to cause them to behave in a manner which is not normally theirs.

Actually, modesty is a fundamental principle in the nature of man. This may seem an exaggerated statement, but without modesty, the individual would revert into those behavior patterns which are characterized as being less than human. Modesty is that which keeps a man manlike. The ability to use intelligence to make behavior an expression of what it should be is involved in the practice of modesty.

The modest temperament results from an estimate of self which neither exaggerates nor forgets to take into consideration its true possibilities. Modesty is characterized by an absence of self-assertion, arrogance, or presumption. These traits, when expressed in an individual, are not always considered highly desirable in an associate or one in whom to place the utmost confidence. Therefore, every individual who is truly striving to express himself to his fullest possibilities, to use his poten-

tialities and to live a good and constructive life, should practice a moderation in which he takes into consideration the rights and abilities of others, and attempts to fit his life into a relationship that will be conducive to the encouragement of the abilities of others as well as to the expression of his own.

Moderation of expression, therefore, includes the expression of those abilities of ours which should be expressed—that is, those which are worth while. It is not true modesty for us to disclaim the abilities which may be ours, but if we become arrogant about our abilities or assert that they alone are right and everybody else's ideas are wrong, or if we presume that because we have certain abilities, no one else has them, then we are characterizing our existence by traits which are to the detriment of our own development and which are not contributing to the social group of which we are a part and to which we should, in a degree, be obligated. The individual who seeks to live in proper relationship to his fellow men and to his Creator is one who practices moderation of expression, and remembers at all times that the trait of modesty is that which truly makes him expressive of the dignity of the human being.



Can You Explain This?



FROM Queensland, Australia, Mr. L. E. M. writes of a baffling circumstance which occurred when he was a boy of eleven.

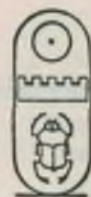
"I was stopping at my uncle's farm. Behind the house on top of a small stony ridge there was a

very dense stand of prickly pear (cactus) which was everywhere waist-high.

"I was wearing shorts, but no shoes. I worked my way very carefully some twenty-odd feet into it, taking at least ten minutes to get that far. I then paused in the only open space about, which was perhaps four feet across. Suddenly I saw a large snake beside

me, reared on its coils. It was as high as my waist, its head flattened out.

"I felt a sharp shock and apparently instantaneously I found myself nearly ten yards outside the pear patch with no recollection of how I got there. There were no prickles in me, but there were also no other open spaces into which I might have jumped. I closely examined the area in an effort to discover whether I could have made a series of jumps without remembering them, but there were no signs of such leaps, in fact no places from or into which they could have been made. I have never ceased to wonder how I got out." Can you explain it?



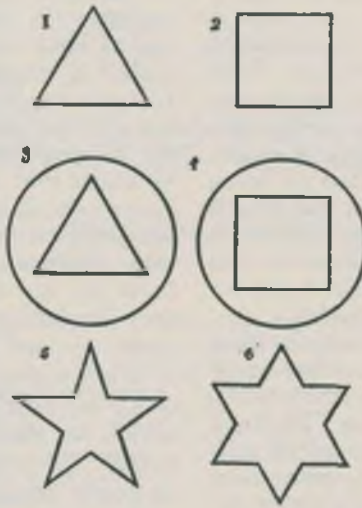
Beyond Words

By LESLIE R. HILL, F.R.C., of Victoria, Australia

SPOKEN words are combinations of sounds by which we endeavor to express thoughts or ideas. Written words are symbols which represent to us the same thoughts or ideas as the equivalent spoken words. Some thoughts have no words.

Also, because of the differences in language of the races of mankind the same sounds and symbols are not used by every race to express the same meanings. Again, a word in one language does not always convey to the mind of the person using it exactly the same idea as its nearest equivalent in another language would convey to persons using that other language. In closely related languages we sometimes find the same word being used to express a certain idea. But on closer investigation we find that in each language this identical word may have a slightly different shade of meaning.

For example, we may take that very ancient and widely used word *ra*. Among the ancient Egyptians the common people understood this term as the name of the Sun-god whom they worshiped. Among the initiates of their Mystery Schools, however, the same term signified one characteristic of the dual creative power by which the universe was formed. In India we find it used in the combination "Rama" which to the common people is simply the name of one of their many gods, although it has a higher significance to more enlightened members of their race. In Southeast Asia and the Pacific where the word is still in use in its original form, it sometimes signifies "the sun" and at other times it signifies "day" as opposed to night.



Another common word *maha* is used in some Asiatic languages to signify "great" or "supreme." In other languages of the Asian-Pacific group, it signifies "much" or "many" without undergoing any change of form or pronunciation. Numerous similar illustrations could be given to show how the meanings of words vary and how the ideas behind the words vary also in the minds of those who use them, even among people of the same language.

This leads us to one very important conclusion, namely, that words are a very imperfect means of expressing ideas. We may go further and say that the ideas expressed are often not clearly formed in the minds of those who endeavor to express them.

There are, in fact, many forms of thinking which can never be expressed in words. The psychologists who used to tell us that we think only in words were very wide of the mark. Only certain types of thinking can be expressed in words. To say that all thinking is done in words is like saying that red is the only colour of the spectrum.

For example, we may take some simple melody and think it over in our minds. This is a form of thinking. But we cannot express that melody in so many words. If the melody has been used in a song, it may be associated in our minds with the words of the song. But those words do not express the meaning of the melody which we feel as we hum it silently in our minds.

As further proof, let us take a melody from some instrumental composition which has never been set to words. We may think the melody over in our

minds, but cannot express in words that form of thinking even vaguely. One of the values of music is just this, that it enables us to express thoughts which lie beyond the reach of words. Also, we may think in symbols, in geometrical patterns, in line or form, or in colour, but such forms of thinking cannot find expression in words. Great artists in any medium can tell us through their art work that which words are unable to express.

The Aborigines of Australia explain various mysteries to initiates of their cults by drawing circles and lines in the desert sand. It is possible that these matters belong to a mental plane beyond the scope of verbal expression. Telepathy, mental projection, and similar mystical powers are reported to be not uncommon among these people.

How often we hear the expression, "Words fail me." This is literally true of many types of thinking of which the mind is capable.

The tendency among Western philosophers and psychologists has been to endeavour to define everything in words. Words being an imperfect medium of expression, it then becomes necessary to use more words to define those already used, and so on ad infinitum. The more words used the more imperfect the medium of expression tends to become, until many of our Western philosophers and psychologists seem to become lost in the sea of their own words.

The ancient Eastern masters of philosophy were wiser. They often taught with a minimum of words. At times they answered the questions of their pupils by maintaining a complete silence which the pupils understood in a way that words could never have revealed to them. So today in the Eastern writings we have a wealth of short pithy sayings which contain more wisdom than many wordy volumes.

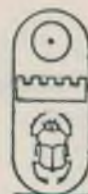
In using either spoken or written words, it is well to remember that they are at best imperfect attempts to express but one of the many types of thinking of which the human mind is capable. In dealing with higher truths, in our striving for ideals, in religion, art, and similar matters, we often reach a plane of consciousness where words are completely inadequate to express our feelings.

The prophet Mohammed listed "much silence" as one of the most desirable human traits. The Malays have a proverb which says, "Much talk—little sense." The human tendency to endeavour to express all conscious experience in so many words has led to sectarianism, religious wars, and untold error and misery. In all matters where we contact the higher planes of thought we should ever be mindful of the injunction in the Christian Bible which says, "God is in heaven and thou upon earth; therefore, let thy words be few."



ROSICRUCIAN RALLY — JOHANNESBURG

All active members who find it possible to attend are cordially invited to the Johannesburg Chapter Rally, September 1, 2, and 3. Rally Chairman, Frater Roland Ehrmann, advises that the three-day meeting will give every Rosicrucian much to be remembered. Demonstrations, motion-picture films, convocations, a forum, special recordings, and good entertainment will make your stay a most enjoyable experience. For further information, you may write to Ida Griffith, P.O. Box 2017, Johannesburg, South Africa. SPECIAL NOTE: A special Chapter Initiation Ceremony will be performed for any active member of AMORC who wishes to affiliate with the Johannesburg Chapter. To enjoy this privilege, notice must be given to the Secretary of the Chapter at least three weeks prior to this meeting.





Leibniz, the Learned

By BEN FINGER, JR.



GOTTFRIED WILHELM LEIBNIZ was the first German philosopher worthy of the name. Known in his day as the most learned man in Europe, he was one of the last of the universal scholars, before the growth of the special sciences brought rigid specialization into our thinking. It is refreshing to survey the grand sweep of the learning of Leibniz. He searched for truth in all fields of inquiry, and many of his insights will never lose their timely significance.

The Age of Reason brought a new accent on candid critical thinking, and a fresh striving for human rights. However, the humanitarian quest was rooted in the spiritual tradition of Western civilization rather than in the world-machine dogma which was leading radical rationalists into skepticism and even atheism.

Leibniz, a conservative rationalist, never forgot the ultimate necessary and eternal truths. When Bayle asked how the ills of life could be reconciled with the existence of a wise and just God, Leibniz reminded him of the limitations of our finitude: "What we cannot understand confuses us, because we see only the parts of a great whole."

Pope followed Leibniz when he wrote: "All nature is but art unknown to thee." It was from Leibniz that Kant derived the idea of innate mental categories. The German genius has influenced many other wisdom lovers,

including Fichte, Schopenhauer, Bjerregaard, Couturat, John Theodore Merz, Johann Eduard Erdmann, William James. Leibniz still claims the admiration of mankind because the eternal truths will never go out of date. He was an absolute idealist.

This great humanitarian of the Age of Reason set forth the premises on which the modern free society is founded. He held that every man has the natural right to develop his faculties to the utmost. He maintained that the State has no moral authority to trespass upon personal rights. He showed the way to character improvement, for he realized that social institutions depend upon persons. "If good interior principles be established in us," wrote the profound moral philosopher, "then customs and passions will not draw the soul aside from the path of virtue."

Leibniz praised "that genuine, pure love which finds pleasure in the happiness of those who are loved." Above all, he urged men "not only to speak, and not only to think, but to *act* as if the truth were so."

Leibniz's ethical teachings alone would have sufficed to immortalize his name. But he also revealed a mind of the first order in civil and international law, in mathematics (developing the infinitesimal calculus independently of Newton), in history, religion, economics, philology, physics, biology, psychology, logic, astronomy, diplomacy, and in metaphysics. He synthesized all fields.

More specifically, Leibniz developed an important new metaphysical sys-

tem, consonant with the theory of an evolutionary ascent through the stages of tropism, instinct, conscious will, self-conscious purpose, to Cosmic consciousness. Leibniz pioneered the empirical study of the properties of natural languages. He tried to develop a *symbolis universalis* (universal language), in the hope that it would promote clearer thinking and tend to unite the nations. Leibniz was the forerunner of modern symbolic logic.

Our philosopher, a world-citizen in spirit, was one of the first to try to synthesize Oriental and Occidental thought. He was much indebted to the Chinese wisdom-teachings.

Most important, Leibniz was the father of the new physics. Many 17th-century scientists believed in hard solid atoms, lumps of dead matter. But this independent thinker pronounced the atoms to be centers of active energy, in a living universe. The new physics likewise conceives of matter as a manifestation of energy or force, and its properties as varying intensities in fields of force. The more metaphysical-minded new physicists even tend to agree with Leibniz that time, space, and matter are only well-founded appearances. Matter is now pronounced "a minor event, produced by invisible realities."

Current science is catching up with Leibniz's realization that there are no absolute dualisms in nature. There is complete continuity between the kingdoms of nature. Leibniz noted that "everything is bound up with everything else." Because of this universal interconnection: "From an individual substance may be deduced all that can be attributed to it, and even the whole universe." Leibniz said this as a philosopher, and Tennyson said it as a poet, but today scientists are saying it too.

When Leibniz probed into the boundless mysteries of awareness, he provided a possible explanation of extrasensory perception. But this is not the point to digress into psychophysics.

The acknowledgment of relativity was Leibniz's greatest vanguard service to physics proper. Herbert Wildon Carr reminds us that "precisely the defects which Leibniz indicated in the meta-

physical basis of the Newtonian physics (as when he denied absolute space and time) have called for a reconstruction of the whole framework of physical science."

Leibniz reconciled physics and metaphysics. He was disposed by his mathematical training to reason about the world from first principles. He held that not everything can be reduced to quantity, for mechanism is but a secondary in nature. "The principles of mechanics and of force do not depend upon mathematical extension alone," he wrote, "but have certain metaphysical causes. . . . Explanations by final cause, and by efficient cause, are complementary."

This deep-minded Rosicrucian saw the world as the work of a Supreme Intelligence, manifesting through the laws of nature.

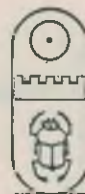
His Genius

Leibniz was born at Leipzig, shortly before the close of a terrible religious conflict, the Thirty Years' War. It is not surprising that he would work for inter-faith understanding, as one of his great objectives.

Leibniz early displayed the unusual genius that would make his name as one of history's greatest thinkers. From earliest childhood, this son of a professor had books beside him — Plato, Aristotle, Herodotus, Xenophon, Livy, Cicero, Pliny, Seneca, and Augustine. The precocious lad familiarized himself with every book in his father's library. At thirteen, he began the study of logic. Two years later, he entered the University of Leipzig, where he studied and tried to connect ancient, medieval, and modern philosophies. Most of his inquiry was independent and unassigned.

Aristotle's "substantial forms," Bruno's "live units," and the "universals" of the Chinese philosophers planted in Leibniz's mind the germinal idea of his theory of Monads, but only his eventual contact with the Rosicrucian wisdom-teachings would enable him to develop his doctrine of the living universe.

After graduating from the University of Leipzig, Leibniz earned his doctorate in law from the University of



Altdorf. He refused a professorship that was offered him there because it would have left him no time for private research and reflection. Also, he never married. Throughout his busy life, he always managed to make leisure for his philosophizing. Even so, H. W. F. Tomlin notes that Leibniz was born with so much talent that "he had not the opportunity, in one lifetime, to unpack and set in order all that he had brought with him."

The young thinker spent a year in Nürnberg, where he became a member of the Rosicrucian Order. He knew that Descartes and other Rosicrucians had played big roles in the modern effort to throw off the yoke of outgrown errors. It is very evident that Leibniz owed a great debt to Rosicrucian teachings. And Rosicrucian association gained him the friendship of the celebrated diplomat Boyneburg.

Leibniz went with Boyneburg to Frankfurt, where he published a cogent paper on legal education which caused him to be taken into the service of the Archbishop of Mainz. Thus did his legal training lead him into politics as a diplomatic agent. He was connected with many of the outstanding events of his day. His contributions did much toward the rebuilding of Germany, and the preservation of peace. He strove for the reunion of Christendom on broad deistic grounds.

Leibniz traveled in Germany, Italy, England, and France. He had the privilege of meeting Newton, Huygens, Spinoza, and Malebranche.

When Leibniz studied Cartesianism at Paris, he called it the antechamber of truth. His studies included higher mathematics, and he improved upon Pascal's calculating machine.

During his visit to London, Leibniz taught Deism to Queen Caroline, and explored the latest scientific developments there. Respected as a universal genius, he was taken into the Royal Society. In 1676, the great man accepted the offer of an unpretentious position as librarian to the Duke of Brunswick at Hanover. En route there, he spent four weeks in Amsterdam discussing philosophy with a brother Rosicrucian, Baruch Spinoza.

Leibniz buckled down to the drudgery of prosaic routine affairs. Among other duties, he had to spend four decades setting down the history of the House of Brunswick, and upholding its claims. But he worked on his philosophic system whenever he found a spare hour; sometimes he wrote little poems in Latin to help him relax.

Leibniz popularized his philosophy so that princes and princesses would understand it, and thereby be moved to promote the spread of enlightenment. He founded the famous Berlin Academy, and planned similar learned societies for Dresden and Vienna. He advocated cooperating centers of learning in all the capitals of Europe.

The illumined mentor gave the world a great philosophy, a "scientific scholasticism" integrating both man's spiritual and scientific wisdom. Materialistic scientists feared that he was trying to lure them back into religious orthodoxy, and narrow clergymen pronounced him an unbeliever. That is the usual epithet for persons who have a nobler conception of God. The way of a mediator is always rough, be it further noted.

When Leibniz died, he was buried like a criminal. No member of the Court followed his body to the grave. The Berlin Academy and the Royal Society ignored his passing. Now the whole world respects Leibniz, both for his metaphysical and his concrete services. Dr. Carr comments that "what lives of Leibniz in the thought of today is the principle and method to which, more than any philosopher in the modern period, he has given forcible expression."

His Philosophy

Leibniz was unable to accept either Cartesian dualism or Spinozistic monism. He conceived of the ultimate real substance as an immaterial force, and pronounced the universe to be constituted of an infinite number of individual centers of force—the Monads. "There are infinite degrees of perception," he taught. "When you are admitted to the heart of nature, the further you go the greater will be your delights, for you will be following a chain that goes on to infinity."

Leibniz saw in the whole universe *mental life*, and "something analogous to feeling and desire." Action and change could not be obtained from mere extension. Matter could not provide the ground for a purposive, coordinated world.

One source of Leibniz's concept of immaterial Monads was the ancient Oriental doctrine that material bodies are "only phenomenal, like the rainbow," whereas the mental realities behind them have neither parts, extension, nor figure. The Leibnizian Monads resemble the "universals" of the Chinese philosophers, while Leibniz's theory of "pre-established harmony" calls to mind the Chinese "Tao of the world." Leibniz, like the Chinese sages, saw the world of reality as "a continuously rising scale of spiritual beings developing progressively." This is really the universal and age-old inner wisdom of being.

As John Theodore Merz explains: "It became evident to Leibniz that external or material things presented the property of extension to our senses only, not to our thinking faculties. But if their extension in space was nothing, so much the fuller was their inner life. Inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension. *The essences of things real have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought.*"

Living Mirrors

The Monads are the real atoms of nature, the qualitative elements of things. Leibniz could not think of the atomic elements as qualitatively indistinguishable. He postulated an infinite variety of *unique* elementary entities to account for the kaleidoscopic differences in the world.

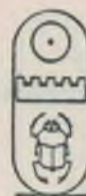
Each Monad, a "reduced universe," is a living mirror of the larger universe, in its own degree and from its own point of view. There are infinite gradations of mental life—sleeping in minerals and plants, dreaming in animals, awakening in man. Even the unconscious levels of awareness are rich in content. Every Monad reflects the state

of neighboring Monads, and "its present is big with its future." Perhaps this is the key to human extrasensory perception. In various degrees, the Monads not only perceive but also strive toward the future. By this principle, each Monad unfolds its series of changes. Stones are unconsciously moved by gravity. Plants manifest heliotropism when they turn toward the sun. The lower animals are governed largely by instinct. Human purpose is fully conscious, the striving of the enlightened will.

Leibniz found it necessary to postulate this universal perception and striving because "extension expresses merely a present condition, but in no case the past or future." He reduced all the phenomena of the extended world to "well-founded appearances." The true ultimates of being were spiritual. Leibniz reduces the universe to a hierarchy of Monads, starting with the least elements and ending with the Divine Monad of Monads who has organized and graded the whole system. There is no physical interaction between the Monads, for they are immaterial, but their coexistence and intercourse is regulated by God's rational organization—"the pre-established harmony." The changes in Monads result from their inner principles.

Our philosopher distinguishes between "bare" Monads and "soul" Monads. Where perception is distinct, and accompanied by memory, we speak of the activity of soul. Animals are souls in their degree, moved by simple consciousness and instinct. Men are *reasoning* souls, distinguished from the lower animals by their knowledge of necessary and eternal truths, and by their ability to act with fully-conscious understanding and purpose. "Man's highest end," says Leibniz, "is to become capable of the intellectual love of God."

The great Rosicrucian philosopher teaches us that our highest aspirations do not deceive us. Even if our best efforts seem to fail, we should not doubt the objective reality of the good, and its living influence. "*It is for God to know the hour and the proper place to let good designs succeed.*"





Kiblah and Mihrab

By FRANK A. KING—Essex, England



READERS often wonder about the devotional pilgrimage of the Islamic world to Mecca. An understanding of the terms *Kiblah* and *Mihrab*, in addition to historical facts in the time of Mohammed, founder of the Islamic religion, can prove enlightening.

Upon entering a mosque, the first impression, for most strangers, is the feeling of vastness yet emptiness which it gives. It seems to be a wide space walled round, and roofed over by a lofty dome. The fundamental theme is the Tartar or Bedouin tent. It has very little detail of architecture, with apparently no central point towards which the lines of the structure converge to explain its purpose. An inconspicuous pulpit is in one corner.

Eventually, the visitor appreciates that the mosque has a focus of interest—a kind of alcove or niche in the wall, which is sometimes richly decorated and made conspicuous by its form or material, but often it is very plain.

This niche is called the *Mihrab*, and is intended to mark the direction in which lies Mecca, the sacred city of the followers of the prophet Mohammed—and that direction is called the *Kiblah* or *Keblah*.

Brewer, in his *Dictionary of Phrase and Fable*, traces the word *Kaaba*, from the Arabic *kabah* meaning a square house. He states: "A shrine of Mecca, said to have been built by Ismael and

Abraham on the spot where Adam first worshiped after his expulsion from Paradise, and where, after being a wanderer on the face of the earth for two hundred years, he received pardon. In the northeast corner is the famous 'black stone.' . . .

"The famous black stone . . . is an irregular oval, about 7 in. in breadth, and is surrounded with a circle of gold. The legend is that when Abraham wished to build the Kaaba, the stones came to him of their own accord, and the patriarch commanded. . . ." Ibn Abbas reports that the Prophet said that when the stone came from Paradise it was whiter than milk, and that it has become black through the sins of the millions who have kissed it. On the Day of Resurrection it is to have two eyes, by which it will recognize all those who have kissed it, and a tongue with which it will bear witness to Allah.

Woodforde, in *Kenning's Cyclopaedia of Freemasonry*, says, under the heading of "Caaba or Kaaba":

"As Mackay well puts it, 'the name of the Holy Temple at Mecca is to the Mahomedans what the Temple of Solomon was to the Jews.' Some writers, however, seem to think that the Caaba, or Kaaba, is more properly the name of the black stone of the Kaaba . . . the building is built in a cubical form—fifteen feet long, fifteen feet wide, and fifteen feet high. It has but one opening, or door, at the east. It is said to be somehow connected with oriental Hermeticism; but we doubt the fact

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very much. It is of modern date and construction."

Every worshiper kneels on the carpeted floor of the mosque, and faces the Mihrab; for, in so doing, he is sure to be looking to the right quarter where his prayer will be heard.

One might say that the Mihrab is the mariner's compass of the sanctuary, and it varies, of course, in different countries. The Kiblah point, or the direction in which Mecca lies, is the south in Syria and Palestine; the east in Egypt; and the southeast in Constantinople.

The celebrated Mosque of Omar in Jerusalem, the holiest sanctuary after Mecca, has four doors which face the cardinal points, but it has no Mihrab, for it is not a true mosque; it is never used for prayer or worship. It is the magnificent covering of the rude rocky top of Mount Moriah—the foundation stone of Solomon's Temple, and, from that circumstance, is called the Dome of the Rock. It is merely a "station" in the outer court of the true Aksah mosque near at hand.

In this Aksah mosque the pillars on either side of the Mihrab form two pairs very near to each other, so that it is difficult for a person to squeeze his body through between the pillars. Pilgrims used to attempt this feat in the hope of thereby securing an easier admission into heaven, so the sides of the pillars became worn by the constant friction; however, after a tragedy several decades ago, the Pasha of Jerusalem ended the practice by setting an iron stanchion between each pair of pillars.

This ordinance of Mihrab was not the inspiration of Mahomet. It dates to the primitive Asiatic sun-worship. The region of the rising sun was the source of life and light, of warmth, hope, and joy; and, therefore, it was regarded as the home of Deity. The religious ceremonies were performed by the worshiper looking towards that quarter.

In Egypt, Assyria, and Greece, solar temples were so constructed, with the doors open to the East—as the sun rose, the first rays shining right through the doorway into the inmost sanctuary were reflected by a golden disk and thus illuminated the whole place. The priest

waited until this cloud of glory filled the shrine before he began the appointed rites of chant, incense, and prayer. The Mihrab of the mosque is a relic or survival of this worship. Mahomet wisely adopted all that was best in the old natural religion of Arabia, and adapted it to his own new doctrine.

Facing West

Sun-worship was an abomination to the Hebrews; therefore, the arrangements both in the Tabernacle and the Temple were such as to cause the worshipers to face not East but West. This was the custom of the Jews in the synagogue when the Temple disappeared after the destruction of Jerusalem. By facing in an opposite direction from that of the "heathen sun-worshippers," they attested their abhorrence of that religion.

In his vision, Ezekiel, with horror-stricken eyes, saw a number of worshipers standing at the door of the temple of God, between the porch and the altar, with their faces towards the East, worshipping the rising sun in that quarter. This attitude implied that they had turned their backs upon the Temple, and its worship, that they had forsaken the living and true God, and had adopted the idolatries of the heathen.

The ancient custom of the Mihrab was transmitted into Christianity. The influence of the old sun-worship still acts "diamagnetically to adjust the axis of the church, and turn the body of the worshiper." Everyone who is conversant with religious architecture and ritual knows about the orientation of churches, or the placing of the sanctuary, or part containing the altar, towards the East. All the early Christian churches used to end in an apse which pointed in the direction of the rising sun. These had entrances in the West end, so that those who passed within had their backs towards the region of the sunset, or darkness and death, and their faces towards the altar in the East, from where came light and life and happiness.

Also, in the early Christian church, it was believed that, by praying towards the East, the soul was seeking and longing for its old home in Para-



dise, to which it hoped to be restored by Jesus Christ, the second Adam. The Son of Man, as he himself said, would come again on the last day—"as lightning cometh out of the East and shineth even unto the West"; so, in prayer, the early Christian worshipers were looking for and awaiting their Lord's return.

Daniel

The position which Daniel assumed in Babylon, when engaged in the private worship of the God of Israel, had a double significance. "His windows, being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed." (*Daniel*, vi. 10) His action was a protest against the prevailing idolatry of Babylon, and a proof of his ardent love of his native land. Many of his countrymen had yielded to the evil seductions of the luxurious life around them; they married heathen women and lost their Jewish pedigree. They forgot their sacred city, and settled down contentedly in the land of their captivity.

But Daniel was too noble and too patriotic to follow their example. In the midst of the universal idolatry, he clung even closer to the pure faith of his forefathers. In spite of the magnificence around him, he thought all the more sadly of the desolation of Jerusalem. Amid the varied cosmopolitan society of the capital of the world then, fusing all races into one, he preserved all the more faithfully his national exclusiveness. Daniel was one of the true-hearted Jews who wept whenever they remembered Zion and could not sing the Lord's Song in a strange land for the heartbreak in their voices.

Therefore, when performing his daily acts of devotion, he chose in his abode a room with a window looking to the west—thus not only turning his back upon the worship of the sun, which the people of Babylon practised, but also facing Jerusalem, the centre of his faith and the goal of his hopes.

The reigning monarch was considered to be an incarnation of the Sun-God, and divine honours were paid to him. For Daniel, as a representative Jew at the royal court, such worship was impossible, so, in prayer, he turned

his face away from the region sacred to the idolatrous god whom the nation worshiped. He looked where the living and true God had set His glory and declared His name. With the windows of his palace wide open, every person passing along could see him kneeling in his room.

Daniel did not leave the usual place of prayer for the Jew and seek some more retired spot in consequence of the king's command, and he did not place himself conspicuously before the eyes of the public and so secure observation in order to defy the edict. Calmly and meekly, without ostentation or concealment, without any self-consciousness, he continued to do what he had been accustomed to do. He made no change in his daily habits, no change as to the law of his God.

Daniel acted with the utmost simplicity and naturalness, in the manner of all Eastern people, who perform their devotions in public, and place their prayer-carpet wherever they happen to be. Far from the sanctuary of his God, and the sacred objects of Jewish worship, Daniel had recourse to spiritual communion with heaven, although no oblation of burnt-offering for Jehovah was possible in the land of his exile. But the universal presence of Jehovah was realised all the more vividly in the absence of local symbols, and the practice and the sense of eternal things became more definite and appreciable in the loss of earthly ceremonial.

With his face towards Jerusalem, and all the yearnings of an exile's heart, there can be little doubt as to the substance and purpose of Daniel's prayers. He felt the times were dark and evil, and that the fortunes of God's heritage had sunk to the lowest point. The Holy Land was laid waste; the Holy City was a desolation; the Temple of God was in ruins; the People of the Covenant were captives among heathens.

But no matter how much Daniel might grieve over the destruction of the Holy City, he never despaired of its ultimate triumph. He could look beyond the gloom of the immediate present. The Captivity would end, and the exiles would return home; the Holy Land

would be re-peopled, and the Temple would be raised from its ashes to witness again for the pure faith of Israel. Therefore, Daniel prayed earnestly, with his face to the west, confident that the evening star of his country's temporary decadence would become the morning star of his nation's glory; that out of the sunset and the darkness would come the dawn of a better day for the world.

Such was the significance of the Kiblah of Daniel. The Mihrab, or praying-place of his chamber, was a different quarter from that of the rest of the world. He looked westward. To his neighbours, the west was the region of death and darkness; they looked east for life and light. To Daniel, salvation was not to come from the sunrise but from the sunset, and after the dark national calamities, that were to endure for a night, with the morning would come joy, when the discipline of the darkness would have purified Jehovah's people for the light.

The prayer of Daniel was very much like the prayer of Peter in similar circumstances, when the Apostle stood on the top of the house of Simon the Tanner beside the sea. The view behind him was circumscribed by the high land on which the town was built. Jerusalem was completely out of sight; no part of Judaea could be seen. The Eastern horizon, with its completed history, its exclusive law and religion, closed behind him.

But before Peter expanded an endless prospect over the Western waters—the horizon of Christianity, of the world-wide time-long faith and kingdom of the Son of Man. The *Mihrab* of Peter pointed still farther west than that of Daniel; away towards the setting sun, where the Levant islands, famous in ancient story, were the steppingstones of the Gospel in its first giant strides from its cradle to its great field of manly enterprise and opportunity—Greece, Rome, and Spain, the realms of Europe, destined later to be the scenes of its momentous conquests.

Daniel was removed to Babylon, and Peter to the seaside of Joppa, in order that, separated from all the rites and sacrifices of a localised ceremonial law,

(Continued on next page)

Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • •

Question: Is there a factual basis for the stories about a curse falling upon people who carry away sacred items from Egyptian tombs?

Answer: The strange deaths that come to so large a number of the explorers taking part in the excavations of King Tut's tomb gradually awakened throughout the entire world an interest in the ancient beliefs in black magic and magical curses.

To the mystic, the student of Cosmic Law and order, the belief in such a process of destructive power controlled by an individual is inconsistent, impossible, and truly sacrilegious.

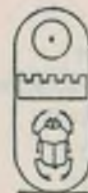
He who *fears* black magic through a sincere belief in its existence and potency, automatically, through self-suggestion within his own mind, becomes not only enslaved by his fear but becomes a ready victim of the evils his mind invents. Thus we, as individuals, can become the victims of our own poisonous thoughts.

• • •

Question: How did the scarabaeus attain significance for Egyptian Pharaohs?

Answer: The scarabaeus, called *Khepera* by the Egyptians, symbolized *Khepera*, the god of creation and resurrection, the father of the gods. The particular type of beetle adopted by the Egyptians was the *scarabaeus sacer*. This type has the hind legs placed near the extremity of the body, and so far from each other that the beetle looks strange when walking. It encloses its eggs in excrementitious matter by rolling them in the dirt with the hind legs. The resulting ball is then rolled into a hole where it remains until the eggs are hatched by the sun. The excrement serves as food for the larvae.

Because of its symbolic representation of the universe and life, the beetle took on a sacred connotation and was used on the private seal of the Pharaoh Amenhotep IV, who served both as Egyptian ruler and the head of the Mystery School. He was the father of his people.



their worship might be free and world-wide. There was to be no Kiblah or Mihrab, no Gerizim or Jerusalem; but everywhere God was to be worshiped in spirit and truth. His spiritual worship in future was not to have any local habitation nor fixed form. Everywhere the effectual prayer of the righteous was to ascend to heaven like incense, and the lifting up of the hands as the evening sacrifice. Through the absence of ritual, and the loss of sacrifice, was to come a deeper recognition of the power of personal prayer wherever offered.

When Solomon finished his magnificent Temple, in his dedicatory prayer, he asked from Jehovah, as a special favour, that every suppliant, no matter where he might be, or however he might be situated, if he turned his face to the sanctuary of God, might have his petition granted. Therefore, every Hebrew was accustomed to turn his face to God's holy place when engaged in prayer, and expected a special blessing to come to him from that region.

To the Mahometan, his Kiblah is not a superstition but a solemn reality, and his prayer is addressed to a living personal being and has all the earnestness of conviction and sincerity. His Kiblah is the outward object for the expression of the deepest longing of his soul; and, therefore, his prayer, as he turns his face to Mecca when uttering it, has more of the nature of true prayer in it than a mere form without meaning or purpose.

Mohammed

It was not before the sixth century that Arabia became particularly remarkable in the history of the world. The "wild Arabs," as they have been called generally, had already signalled themselves by invading the Empire of the East, when Mohammed was born,

either in 569 or 570 A.D., at Mecca, the principal city of their country. Mohammed is said to have been descended from some great families; but it is certain that his immediate progenitors were poor, and he had little education, except what his own means and mind could give him. Yet he became the founder of a great empire, and the creator of a religion which may have affected greater numbers of mankind than Christianity itself.

Some writers have attributed the success of Mohammed to certain indulgences allowed in the *Koran*, but these indulgences existed before. This extraordinary work inculcates elevated notions of the Divine nature and of moral duties: it taught that God's will and power were constantly exerted towards the happiness of His creatures, and that the duty of man was to love his neighbours, assist the poor, protect the injured, to be humane to inferior animals, and to pray seven times a day.

The *Koran* taught that, to revive the impression of those laws which God had engraved originally in the hearts of men, He had sent His prophets upon earth—Abraham, Moses, Jesus Christ, and Mohammed—the last, the greatest, to whom all the world should owe its conversion to the true religion.

At first Mohammed's doctrines were violently opposed by his fellow citizens of Mecca, and the prophet, A.D. 622, was compelled to flee from the city to save his life. He took refuge in the city of Medina; and, with the help of his disciples, he soon was able to return to Mecca at the head of an armed force. In 627, Mohammed was saluted as king of Arabia and Syria. He died suddenly in 632. Abuker, his father-in-law and successor, published the books of the *Koran*, and continued and extended the empire which Mohammed had left him.

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NINTH DEGREE INITIATION

The Oakland Lodge of AMORC will confer the Ninth Degree initiation on all eligible candidates, Saturday, July 14, at 8:00 p.m. in Oakland Temple.

Witnesses and candidates will kindly bring credentials of membership as well as the last Monograph received.



ON SUNDAY afternoon, May 6, Ugo Adriano Graziotti, painter and sculptor, spoke on "Art and Nature" in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum. A native of Italy and a product of its finest art schools, Mr. Graziotti has been in the United States since 1948—mainly in Cleveland, Ohio, where he studied at Western Reserve University, taught at the Institute of Art and at the Benedictine Monastery, and executed murals for the Italian Consulate.

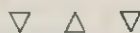
Before founding his own school in San Francisco, Mr. Graziotti taught at the California College of Arts and Crafts in Oakland and at the Art League, San Francisco. He has exhibited at the Art League and the De Young Museum, San Francisco, at the Crocker Art Gallery in Sacramento, and the Villa Montalvo, Saratoga. Some of his work is owned by the Civic Museum, Bratislava, Czechoslovakia, the Museum of St. Luke, Rome, and the Cleveland, Ohio, Museum.

The reason for such recognition is evident in the work exhibited in the Rosicrucian Museum during May. The classic concept and tradition manifested strongly in the work exhibited, the sculptor overshadowing the painter at every turn. This made his figures solid, true to life, of bone and sinew, with more than a little of the precision and strength of the masters of classic antiquity. The studies from his notebook were exceptionally attractive—one, a nude female torso, especially.

Mr. Graziotti's portraits are full of character and have a cartoon flavor. They might be considered masterpieces

for a lesser artist, particularly his *Farmer* in tempera. Its lines are harsh and tense, clearly showing unremitting struggle and a dogged peasant spirit. His portrayal of his sister by way of contrast is full of patrician calm. Done by mixing colors with wax and "ironing" in for effect, this portrait is compellingly beautiful. It might well have been the work of an early master.

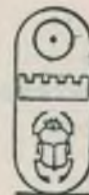
Scant though the offering seemed to a visitor accustomed to a crowded gallery, it represented the craftsman who has filled his days with praiseworthy work. Undoubtedly there will be greater creations from the hands of this young artist.



Lodges and Chapters in many places, joining the popular interest in reincarnation, held public lectures and forums on the subject. In every instance reported attendance was large and interest genuine. The Canadian Lodges of Toronto and Vancouver, and the Lodges, Nefertiti of Chicago, Hermes of Los Angeles, and Abdiel of Long Beach in particular had favorable results. So successful was Abdiel that a repeat performance was given. Statistics, available only on the first lecture, reveal an attendance of 304 with 246 nonmembers. Many nonmembers left their names and addresses so that they could be notified of future lectures. Two hundred and thirty Rosicrucian leaflets were distributed and eighteen copies of Dr. H. Spencer Lewis' book *Mansions of the Soul* were sold. Also, a gratifying number of nonmembers earnestly inquired concerning the purpose of the Order.

* * *

On April 25, Soror Ruth Phelps, Librarian of the Rosicrucian Research Li-



brary, gave the third in a series of talks to members. Her subject on this occasion concerned the experiences of those who had recorded the memories of past lives. A lively discussion followed her remarks.

One outstanding conclusion resulted: There is a growing need for a complete bibliography of serious works on the subject. In such an undertaking the assistance of members everywhere is required. Although the program is not yet underway, suggestions, material, and offers of help would be appreciated.

* * *

Individual experience standing alone may never be conclusive. In connection with similar experiences in numbers, it has great value. For instance, the following suggests the possibilities that almost daily arise in the lives of Rosicrucian students.

While performing a required experiment, the phrase "turn back the time" stood out in the consciousness of Soror J. S. of Florida. She writes: "In a past incarnation I was a physician who because of lack of knowledge or misjudgment of diagnosis allowed a patient to die. I was tried by law and sentenced to life. Under psychoanalysis I was able to contact this in color and run the entire experience complete and go on into my own birth and run that.

"This had a very profound effect on my life before I was able to contact it, and of course I was never able to understand why I had such a strong desire to become a physician, and yet was afraid I could not handle an emergency. There are many others. I did not know before contacting this experience that it was possible for a past life incident or incidents to affect this incarnation."

Such present-day examples—attested to and authenticated by the physician—would be a tremendous beginning toward a file of invaluable material for the serious research student.

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The past has never failed to intrude itself into the present in one form or another. Perhaps the most intriguing is the matter of Shakespeare's identity. While the majority believe it a matter of no consequence, a growing number

of inquiring minds is concerned with the difficulty, as Ralph Waldo Emerson put it, of marrying Shakspeare with the plays.

Most recently the New York dramatic critic, Calvin Hoffman, created a mild sensation in his efforts to prove Christopher Marlowe to be the author. That he has failed is not to be taken as an unqualified victory to the Stratford standpatters. A few years ago the breeze of popularity was blowing in the direction of the Earl of Oxford.

Those who thought otherwise then and now continue painstakingly to piece together the case for Francis Bacon who must in time be rightly recognized as the author of the plays. Among those who have worked alone and bided their time must be mentioned Frank Leslie Gaines of Indianapolis, Indiana. Mr. Gaines edits a little house organ for the Barnes-Ross advertising concern of which he is vice-president. He occasionally shares with its readers his Baconian findings, such as Bacon's experimental steam engine:

Bacon's account of his first (outdoor) experiment with the steam engine is amusing. It comprised two vertical cylinders on top of the boiler. The pistons actuated a short beam pivoted between them. The valves being too hot to handle, they were opened and closed by leather reins. This fact, and the alternate up-and-down 'clomp-clomp' of the pistons, prompted him to name his scientific plaything 'my iron horse.' He also made a whistle for it from a brass trumpet which he connected with the boiler through a valve.

The first blast from the trumpet terrified the countryside for miles around! Such an ominous sound no human ear had ever heard. . . .

Later in the day the country folks compared notes and decided that the sound emanated from the Bacon mansion. . . . Wrathfully they came to him and threatened to have the law on him. Penitently, Bacon apologized and solemnly promised never again to toot that trumpet outdoors.

But once he did. In 1618 King James appointed him Lord Chancellor of England and honored him with a visit at Gorham-bury. The steam engine was dragged out, cleaned, greased, and fired up. The little Scot was uneasy at the heat, the hissing steam, and the clomp-clomp of the pistons. But when the trumpet was made to salute the monarch with a series of mighty blasts, he stuck his fingers in his ears and yelled: 'Enough! Enough! My Lord Chancellor!'

Bacon is quoted as once saying in regard to his writings: "I ever alter as I

add and nothing is finished until all is finished." So it is in the matter of discovering the man and his works. Opinions change as new facts come to light but someday when all is pieced together and the jigsaw complete, it will be clearly seen why as Morton once wrote in his *Handbook to Shakespeare's Works*: "Appreciation of Shakespeare is impossible without an acquaintance with the writing of Bacon."

Soror Doris Jenner, who owns and operates "Mystic Books" in Johannesburg, South Africa (Box 3281), is the South African agent for AMORC books. It has been learned that *Sun of Tabriz*, an English verse translation of the poems of the Persian mystic poet, Jalaludin Rumi, by Frater Sir Colin Garbett (see Temple Echoes in Feb-

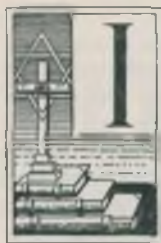
ruary *Digest*) is available through "Mystic Books." The price is £2/2, postage extra. The deluxe edition signed by the translator may be had for £5/5/-.

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New faces appeared among this year's Rose-Croix University faculty. Soror Dorothy Welker, teacher of art in the Los Angeles area, ably guided students enrolled for the art course; Dr. Herman Leader, professor of History in Sacramento Junior College, gave the course in Philosophy, and Rev. Achilles Taliaferro, in charge of a large Dallas parish, conducted the course in Comparative Religion. Soror Ruth Smythe of Michigan State College once more had charge of Psychology after an absence of some years.

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INDIANS HAD AIR CONDITIONING



INDIANS of the Spokane tribe had zippers, air conditioning, and pressure cookers long before the white man ever "invented" them.

It has been revealed that the Indians air-conditioned their tepees by making them of cattails. The cattails would swell in the winter, keeping heat

in the tepees, and shrink in the summer, allowing for the free circulation of air.

Zippers were made with a bead which slid down a thong used with women's blouses and skirts. As for the pressure cookers, the Indians cooked in well-woven baskets which created steam and cooked the food.

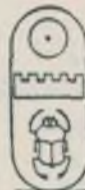
—from *The Talisman*,
AMORC Tahoma Chapter, Tacoma

RECOMMENDED FOR YOUR READING PLEASURE

Again we are participating in WISDOM magazine's search for knowledge. In the *September, 1956*, issue (out in August), Ralph M. Lewis, as Director of the Rosicrucian Egyptian, Oriental Museum, writes on the subject, "River of Piety." The sacred waters of the Ganges River play an integral part in the lives of millions of people in India. Fully illustrated, and descriptively narrated, this document of life along the Ganges will add to your fount of knowledge.

Become acquainted with this new and unique cultural magazine. Look for a copy of WISDOM on your newsstands, or write for particulars to:

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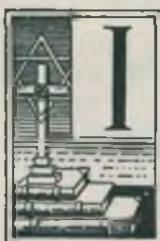


Group Power in Action

The 1955 Creative Writing Workshop of the Rose-Croix University concentrated in general on the necessity for human understanding. Among others, they probed and analyzed qualities such as love, enthusiasm, fun, beauty. An overnight contemplation was assigned to each topic. Then writing simultaneously and under deep concentration, the class of 25 conditioned to express as a single unit devoted 10 minutes to each subject. The instigator of his topic acting as a dynamic center and keeping the viewpoint of oneness then compiled a single paper of expression from the 10-minute papers of the entire class, choosing words or statements which appealed to him or her as highlights. The following is one of the 10-minute writings. More will appear.

ON BEAUTY

Compiled by CHRISTINE PLENCKNER



REAL beauty not simply Truth being manifested in whatever form we see?

In the world of our daily existence, the fact that there is "no beauty without realization" might be a controversial statement but it is possible to accept beauty as matter-of-factly as morning coffee. Coffee in itself is beauty—hot, steaming, just the right color of warmth, inviting from the first sip.

Look around you and see beauty spread before you in all of God's creation—for instance, the sky. The night has a lighted sky and the many candles watching are blinking at one another. Its beauty cannot be expressed in words but I feel it and I praise and thank God for revealing himself to mankind. If we look for beauty in nature we must include ourselves in that nature because we cannot be outside. There is beauty in words, in goodness, charity, and philanthropies, in justice.

Beauty is a subject which has a great many interpretations, so many and

varied that each thing is measured by a standard peculiar to it. Beauty of youth—the smooth contours, the lovely coloring—is an objective beauty. There is a transcendent beauty of the soul that comes only through maturity, a mellowness—the lines of life and character showing through.

It is most important that we increase our awareness — our capacity — for beauty. Perhaps one could be beautiful by one's way of life, by one's expression of appreciation of life by the daily walking through its labyrinths. There can be beauty in many things that we think not beautiful. Beauty rests in the ability to convert the ugly into beauty, the use of the beautiful to make the ugly no longer ugly. Music, for example, inspires and illumines one to deeper consecration and dedication of life to its highest concept.

In the last analysis, beauty can be but understood in the relation to the fulfillment of an ideal. It can be an active or a passive state. We call that beauty positive which we feel is nearest to God. Then we call *non-beauty*, or

ugliness, that which is farthest from our ideal of God. But we fail to see that God is all and all is beauty.

Beauty is the working out of God's laws—the searching for perfection. It is in all things that we see with an inner sight. It is life and must be naturally within us, or we wouldn't sense the great wealth of it around us.

We like that expression of beauty that arouses us and makes us aware of the eternal order of things. It is a responsive feeling to that which has inspired, orderly proportions. Our soul begs of our affinity and our heart sings back the echo and our body tingles with the feeling of grateful wonder, and we laughingly say, "That is beautiful."



Nature's Master Pilots

By EARNEST V. COOPER, F. R. C.



OUT of Nature's astonishing array of tiny performers, none perhaps quite equals or surpasses the aerial feats of the little gossamer-winged Aero-nautic or Flying Spiders, the world's very first avi-ators.

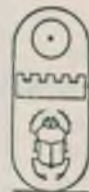
With a range of the entire globe as their habitat, surpassing numerically, even the prolific ant, these amazing balloonists divide their time about equally between heaven and earth.

It is said that millions of years ago these spiders were crabs and lived in the water. As land emerged from water, they, along with other marine life, crawled out upon the land in search of food. As years went by and the crabs became adapted to their new mode of living, they grew smaller in size and took to spinning webs in which to trap their prey. When and where they first learned to fly without wings is problematical, yet soar they do, even trans-oceanic flights being no novelty to some.

Two methods of "taking off" are used by them. In the first, a spider simply climbs to some vantage point, a

blade of grass or a flower top, upends his spinnerets and forcibly ejects a "lighter-than-air" fluid which, upon exposure to air, immediately hardens into silk. Under a magnifying glass one notes that this "thread" is actually composed of twenty or more strands which arise straight upward in cable-like formation. At an altitude of thirty or forty feet the cable mushrooms out in balloonlike fashion, lifting the spider from his perch. Before arising, however, in order to prevent being dragged along over the ground, he attaches a "guy rope" to the support upon which he stands. At a height of ten feet the spider severs this strand and away he soars at the end of a silken "lighter-than-air" parachute. All Flying Spiders use "guy ropes"; these are the silken streamers we see flying from housetops, fence posts, and trees when we look toward the rising or setting sun.

In the second method the spider climbs to a flower top and, using wind for motive power, projects a silken strand. Holding and guiding it by one foot, he unerringly can attach it to a daisy top six feet away. Then, with the speed of a sewing machine, he winds



up the slack until, under his nimble feet, a tiny white ball appears and the strand becomes taut. Swinging underneath, he scuttles swiftly over to the daisy top and adjusts the strand's sticky end so that later it can be pulled free. After which, hand over hand, he swings back to the center of his web.

Here he patiently awaits each change of air current and duplicates this performance by spinning strands north, south, east, and west until, thirty minutes later, a large wheel-like web surrounds him. From the hub, he lavishly sprays gossamer over each spoke until his circular, twelve-foot "lighter-than-air" craft is completed. Then, like Aviator number one, he stands upon his head and projects a forty-foot cable which lifts him from the web. However, at a height of six feet, this little pilot comes to an abrupt halt and one notes that his overhead parachute is pulling and tugging at him, while he likewise is yanking away at his web to which he is attached by a strong strand. Harder and harder pulls the parachute, stronger and stronger yanks the spider until abruptly each webbed anchor is jerked free and away soars spider, web and all into the open blue. Ensnared within, he severs his overhead balloon and rises on wings of gossamer.

The twelve-foot web, arising so quietly and silently into the air, traps scores of tiny insects which are forever mating and dancing in the atmosphere above. The spider runs across his sticky flying carpet with ease, leaping into space if need be, always returning, of course, by means of his "guy rope." Some even spray sticky webbing at their prey and rope them in, cowboy fashion.

In size, Aeronautic Spiders range from a pinhead to that of a fifty-cent piece. Green is perhaps the prevailing color; however, gray or ghost-colored specimens appear to stand a better chance of reaching maturity. Enemies of spiders are legion: dragon flies, sparrows, and swallows feast upon them continually. Many come to an untimely end during the "take off" when for often as long as a full minute they remain suspended between heaven and earth.

Some spiders make fifty trips daily.

Others, when air currents are kind, remain aloft for hours at a time and travel for hundreds of miles. Human aviators as well as scientists have discovered that an aerial plankton encircles our earth. Updrafts of wind raise not only spiders but many other insects to altitudes as high as three miles. Here forty-to-fifty-mile winds hustle them along for hundreds and even thousands of miles until, either through choice or because of a dead calm, they again return to earth.

The amount of dexterity exhibited by each little airman in guiding his web upward and out of small clearings is simply unbelievable. Should, however, his web become entangled in overhead trees or telephone wires he merely takes off at the end of a long silken streamer, lands in another field, and begins all over again—"time" being nonexistent in spiderland.

These little fliers may best be observed just before sunset. Go out on your lawn and look along the face of the earth in the direction of the setting sun. Use a fringe of trees as a background; against this setting you will begin to perceive scores of Flying Spiders and their webs arising and settling upon the grass.

Nature daily presents us with hints to many of our problems. Some we observe but fail to understand. The Lightning bug with its *heatless* light, or the Monarch butterfly with its *inedible* immunity. Nothing ever happens by chance. The Lightning bug *manufactured* its light; the Monarch *solved* its problem of longevity; and Spiders *learned* to fly.

While man is dependent upon airplanes and other costly items to enable him to fly, the spider requires only two, food and air, both free—food being converted into silk and air into motive power. He flies in order to eat and eats in order to fly. As his flying web undulates back and forth, high overhead, among gnats, flies, and other spider dainties, we are moved to pay tribute to his ingenuity and daring. Here is a small Mohammed, too wise to wait for the mountain. Here, indeed is a Master of the air!



COUNTRY OF CONTRASTS

Above is shown a Peruvian Indian woman in traditional and common garb, high in the Andes near the Inca capital of Cuzco. She is driving before her a pair of llamas. These cameloid beasts flourish only in the high altitude and serve their owners as beasts of burden as well as providing splendid wool and meat for food. Throughout mountainous Peru are the ruins of the ancient Inca civilization. In the background above are seen the huge masonry walls of a former citadel. In the lowlands is the majestic and modern capital of Lima, a symbol of today.

(Photo by AMORC)



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Place. Bertha C. Robertson, Master, 27 St. Pauls Place.
New York:* New York City Lodge, 250 W. 57th St. Max E. Hodge, Master, 596 Edgecombes Ave., Apt. 6-B.
Rochester: Rochester Chapter, Hotel Seneca. Howard W. Coates, Master, 640 Winona Blvd.
Syracuse: Syracuse Pronaos. Raymond A. Barker, Master, 3704 Midland Ave.

OHIO

Canton: Canton Pronaos. Helen Mihal, Master, Room 204, Municipal Bldg., Barberton, Ohio.
Cincinnati: Cincinnati Chapter, 148 W. 5th St. Betty M. Zimmer, Master, 4320 Montgomery Rd., Apt. 4, Norwood, Ohio.
Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Herbert H. Hausman, Master, 2712 Rockside Rd.
Columbus: Helios Chapter, 697 S. High St. S.W. Honeywell, Master, 656 S. Hague Ave.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. George F. Gates, Master, 203 Inverness Ave., Vandalia, Ohio.
Youngstown: Youngstown Chapter, 301 E. Wood St. Michael Pitini, Master, 132 E. State St., Niles, Ohio.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Emmett H. McElroy, Master, 104 N.W. 26th St.
Tulsa: Tulsa Chapter, 15 W. 13th St. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

OREGON

Eugene: Eugene Pronaos. Mary E. Kalkhoven, Master, 2792 Riverview St.
Portland:* Enneadic Star Lodge, 2712 S.E. Salmon. H. R. Vandebogart, Master, 2616 S.E. 119th Ave.
Roseburg: Roseburg Pronaos. Stanley E. Eisenmann, Master, Myrtle Creek, Ore.
Salem: Salem Pronaos. George O. Kistler, Master, Box 351, Independence, Ore.

PENNSYLVANIA

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Lancaster: Lancaster Pronaos. Walter Gelsler, Master, Rte. 2, Ephrata, Pa.
Philadelphia:* Benjamin Franklin Lodge, 1303 W. Girard Ave. John P. Turner, Master, 314 S. Camac St.
Pittsburgh:* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Charles C. Lambert, Master, 402 Cooper Ave., Johnstown, Pa.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.
Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.
San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Miguel Angel M. Segui, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Lloyd G. Hanson, Master, 708 Providence St., Woonsocket, R.I.

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Dallas: Triangle Chapter, 1921 $\frac{1}{2}$ Greenville Ave. Rudolph Johnson, Master, 2114 Mercantile Bank Bldg.
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Fort Worth: Fort Worth Pronaos. J. C. Huddleston, Master, 3148 Greene Ave.
Houston: Houston Chapter, Y.W.C.A. Bldg. J. J. Paterson, Master, 6804 Bellgreen, Apt. 2.
Wichita Falls: Wichita Falls Pronaos. Malcolm L. Hughes, Master, 3112 10th St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Stanley F. Leonard, Master, 851 S. 5th St., West, Provo, Utah.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.
Seattle:* Michael Mater Lodge, Wintonia Hotel. Jack V. Young, Master, 6508 54th Ave., N.E.
Spokane: Spokane Chapter, W. 1203 Riverside Ave. Louis G. Freund, Master, S. 1312 Monroe.
Tacoma: Tahoma Chapter, 508 6th Ave. L. G. Nichols, Jr., Master, 4820 S. Thompson St.
Yakima: Yakima Pronaos. Ellis Green, Master, 710 N. 15th.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, Rte. 3, Box 513-X, 5635 S. 113th St., Hales Corners, Wis.

WYOMING

Casper: Casper Pronaos. Richard L. Foster, Master, 704 S. Washington St.

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